γ) The front apron *(!ga/e·b, 3. st.) of the boys is a skin flap, which is cut from any soft skin. Goat, rock-rabbit and jackal skins are used most frequently. (See Plate XI.) The skin is fastened to a strong belt, *//kʔo·rogos, which goes half way around the body and often has a zigzag ornament. The name of this ornament, */hõ/am//hoēs, expresses the fact that a similar black and white pattern is burned into the lip of the wooden milk pail. 281 291 [531]

δ) The back apron (!gũ/s) of the girls (also specially called /gaũ·/bes as a female article of clothing) is always made of sheepskin, preferably from a brown and white or a black and white checked one. The hairs are taken out with a chisel-like instrument except for a narrow edge and wide corners. The bright edge of the fur contrasts well with the reddish-brown leather. The back apron covers the seat and legs to the knees. The bat is called se·rtsi!gũ·/bes after this piece of clothing because the flying skin of the hanging animal looks like the back apron on a woman. [413]

ε) All the fur caps, /gabati, which I saw were made from the back skin of the aardwolf. The back comb of the animal forms a comb of long bristles the length of the cap. (See Namib- Bushmen, p. 99) [Plate X. A Hottentot Woman from Keetmanshoop in an Apron. A Topnaar Hottentot Woman with a Child in Aba Skin. A Hottentot Woman from Keetmanshoop in a kaross.]

[235] ζ) The so-called "rogue's sack," /hõ a//hõ s, should be mentioned. It bears this name because it is used for keeping little objects stolen or withheld from someone. The one pictured here is made from the skin of the "dwarf" (Cynictis). 281 415

η) A net bag is knotted from strips of chamois skin. 281 286

2. Letting the Skin Rot, /õ/õ

The fresh skin is crumpled up firmly and, wrapped in a tanned skin, set out in the sun. During the night it is placed by the fire to hasten decomposition. They also bury oxskins knee deep in the floor of the hut next to the hearth. After 3 to 4 days the skin stinks and the hairs can be easily pulled out. The skin is rolled up after depilation and a man places both his feet on it and works on it from above and below and sideways with his feet until it is soft and nearly dry. Then the fleshy side is rubbed with fat. [Pictures. Cap made from the back skin of the aardwolf. 1/6 natural size. /hõ/a//hõ/s. 1/5 natural size.] 281

1: Schultze--53A N-5 (1903-1905) 1907 FX13 Hottentot FX13
Nama

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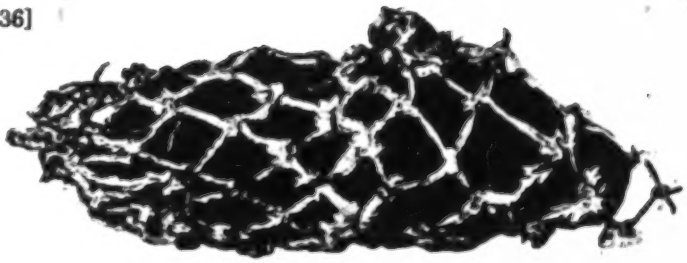

Net bag knotted from skin strips.
1/7 natural size.

Twisting the ox straps.

they bare one of their legs nearly to the hips. The flat surface of the leg 283
serves as a base for their work. Two bast fibres are stretched out across the leg, held between the fingers of the left hand and with the right hand rolled firmly over the skin of the leg so that each fibre twists over itself. During this rolling motion towards the knee each of the two fibres is twisted individually. They are rolled back immediately which twists them together into one thread.

They solve the problem of making one long knotless string many meters in length out of hundreds of short fibres in the following way: [Picture. Twisting of Long Strings From Short Threads (plan)].

1. (See Figure I.) The end of thread a, which is to be lengthened, is spread out in a fork shape. Thread b, also spread in a fork shape, is placed on thread a so that its longer tine lies on the shorter tine of thread a and its shorter tine is on thread a's longer one. Thread b_1 is half as large as a.

2. (See Figure II.) Each fork that consists of two fibres or threads that lie loosely beside each other (until *) is twisted into one thread by rolling it towards the knee. The reverse rolling makes the twisted tines into a single piece of thread. Thread b_1 is now anchored. The free end of thread a is now forked making two tines, one longer than the other. The latter now is attached to the free end of thread b_1.

3. (See Figure III.) A double rolling motion brings the loose ends together to **, making a new piece of thread. The longer piece of thread b_2 is placed on the last little end of thread a, and the shorter side of thread b_2 is placed on the free end of thread b_1 and all these pieces are twisted together to one piece of thread to ***. [Picture. A net bag of sinews. 1/6 natural size.]

In this way all the shorter threads are twisted into one string, the strength of which leaves nothing to be desired. [Picture. Making the sinew knots in the net bag.] [Picture. Joining the net stitches at one of the two ends of the bag. 2/3 natural size.]

The only useful object made exclusively [244] of sinews (and 283
preferably from those of an oryx) is a large net bag, ~~Ku'i-s~~, which is 415
used in the hut as a kind of bag drawer for keeping all kinds of things. 286
When traveling it is used as a rucksack for bedding. A similar bag is 484
also knotted from narrow strips of chamois skin.

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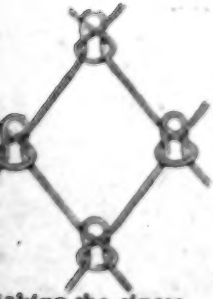
A net bag of sinews. 1/6 natural size.

Joining the net stitches at one of the two ends of the bag. 2/3 natural size.



laking the sinew
nots in the net bag.

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Nama
Cape Hottentots

letting it dry soak the mass in lukewarm milk or water, then suck it and chew it in small lumps. A length of prepared fibre is then taken and twisted between the palm of the right hand and the naked thigh, the end of the fibre being held in the left hand. This done, the process is repeated with other lengths of fibre, the lengths being joined up as occasion arises, until sufficient has been made. The resulting string is strong and even, comparing very well with the machine-made article. It is used as thread for sewing together the reed mats for the huts, as well as for making the snares required by the hunter. From it are also knotted net bags, used in the hut for holding various odds and ends, and serving on the march as a rucksack for the skin blankets. Baskets, sieves, and fish-traps woven from reed and flexible twigs are mentioned by some writers, but no description is given of their manufacture.[1]

The art of making pottery, formerly found among all the Hottentots, was lost soon after the Europeans came among them, although as late as the early years of last century earthenware vessels made by themselves were still noted among the Naman. From the descriptions available of these pots, as well as from specimens found or preserved, it seems that in shape and manner of construction they are generally similar to those formerly found among the Cape Bushmen. The most common form is that of a large-bellied urn with narrow rounded base, small mouth, and two ears through which a cord can be passed in order to suspend it. Other pots of the same style are quite cylindrical, with almost flat bases, while in others the base is slightly rounded and larger than the rest of the pot. They are often ornamented round the neck with rows of dots or short broad lines, apparently produced by incising. They are unglazed and generally somewhat thick, although a few have been found rather thin and evenly built throughout.[2]

Kolb states that each family among the Cape Hottentots made its own pots, modelled by hand by the women. The clay was obtained from termite heaps, cleared of sand and gravel, and kneaded together with the ants' eggs mixed in it. A lump was placed on a smooth flat stone and modelled into the shape required. Next it was carefully smoothed inside and outside by hand, and exposed to the sun for a couple of days. When perfectly dry, it was finally put in a

[1] Schinz, op. cit., 241–6.
[2] Schofield, "Hottentot and Bushman Pottery in the Collection of the Albany Museum," 25–32, pl. 8; Schultze, op. cit., 246 and fig.